

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, SEPT. 10, 1908.

NEW SERIES VOL. X. NO. 37.

The Things of the Kingdom.

There is no such thing as failure in honest efforts to enlarge the Master's Kingdom, if those efforts are made in the faith and according to the Master's Word. He uses them in His own way, and no doubt the results have His approval, for His Word is never to "return to him void." At Pachuta this summer we had Brother P. S. Rogers of Oregon, with us as the preacher in specialty, and right well did he do the work. Bro. Rogers is a brother of our church clerk and Sunday School superintendent, J. H. Rogers, the successful merchant-farmer, and is a graduate of our good old Mississippi College, as well as a limb of the S. B. T. S. Seminary, and is worthy of his claim as an alumni. His preaching was highly scriptural and edifyingly profitable. The local conditions, including rain, political and civic matters, and special revival efforts were not sufficiently homogenous to be profitable in anything more than a fine spirit of drawing together and a marked elevation of our religious standard. Other results in the way of ingatherings are confidently looked for in the future. Bro. Rogers was also with us at Concord, near Tipton, where we had a real good revival meeting also. The preaching seemed to suit all parties, for a considerable interest was awakened amongst the unconverted and wonderfully good state of unification and revival was brought about. We now have there a working Sunday School a little above the average, as well as a more hopefully working church, and are, we hope, on the way to better things for the Master. Three very hopeful young people were baptized, one of whom may yet be heard from in special religious work. One or two others by letter make up the additions to our membership. At Enterprise all went well. Bro. I. A. Hailey, of our 15th Avenue Church, Meridian, was our helper and all who know him need not to be told that his work in the pulpit and out of it was well done and the people well pleased.

All told, about twenty-three were added to our membership, fourteen of whom were baptized. Bro. Hailey, as well as Bro. Rogers, has a large element of the revival spirit in his makeup, and is a very safe and reliable helper in the pastoral revival field. It makes us glad to hear of so many revival meetings and the winning of so many souls for the Master's Kingdom. It needs this all and much more to hedge out, and to keep out, the many cautious diseases that seek to fasten their corrupting germs onto the body politic of true and undefiled religion. It almost makes a true heart seasick to observe the persistent efforts that are being made by the propagandists of an emasculated Christianity called Unitarianism by their paid advertisements and unlimited tract system. Then that rabid money fraud yelped Christian Science, is seeking with more brass than brains to make every body such as it is, a veritable child of the devil. And what is to be said of that freckled-faced fungi variously called Modern Ho-

liness, second blessing, sinless perfection! These all and some others less pretentious are trying to "butt in" into the realm of real religion, and some of them are actually "catching on" and are succeeding in corrupting a few of the unwary, but we hope none of the really elect. Then we have some old sores recently broke out again, and that in some high places that promise to give us no little opportunity to "exercise ourselves in godliness" in their proper disposal; but we are persuaded that none of these things are to deceive any of the "very elect." It is in religion very much as the old rail-splitter president once said of things in general: "You can fool some of the people all of the time, and you may fool all the people some of the time, but you can't fool all of the people all of the time." And for this reason "the Lord God Omnipotent reigneth," and God knows who are His. Selah. In love, your brother,

J. A. H.

Two Great Meetings.

I come to give you just a short account of two great meetings we had at two churches I am serving this year. The churches are Corinth, Jasper county, and Sandersville, Jones county.

On Saturday before the second Sunday in August we began our meeting at Corinth with Brother H. R. Holcomb of Laurel, to do the preaching. There was a great deal of interest manifested from the beginning. Bro. Holcomb preached possibly as he had never preached before, and it was soon clearly shown that the Lord was in the meeting in his great convicting and converting power. Interest continued unabated during the week. Bro. Holcomb left us Friday evening. The pastor, together with a great host of people, met at the water's edge Saturday morning, where twenty-five happy converts were led down and buried with Christ in baptism. After the baptisms we went to the house, where the closing services of the meeting were held. Thus closed a great meeting, resulting in twenty-seven additions to the church, besides the church and community in general were greatly revived.

From Corinth my wife and I went to Sandersville, where the meeting was to start the third Sunday in August. We had a special prayer meeting Saturday night in behalf of Sunday's service. Brother A. L. O'Brian of Hattiesburg, came to us Saturday night, and was in good condition, both physically and spiritually, for the work which was before him. It was soon seen that the field at Sandersville was white unto harvest, and that the Lord was going to give us a great victory there.

We organized ourselves into a personal workers' band and tried to reach every unsaved person in town. The meeting continued through the week, with three services a day, until Saturday morning, when we met at the water's edge, where thirty-seven young men, women, boys and girls, were baptized. We returned to the house

where we held the last service of one of the greatest revivals Sandersville has ever known. There were fifty accessions to the church. The church was not only greatly revived but young men impressed to preach. The entire town and community have been greatly blessed, and all unite in praising God for the great things he did there.

R. W. LANGHAM,
Hattiesburg, Miss.

Praise Ye the Lord.

Rev. T. S. Baily.

Strike the harp! tune the lyre,
Raise again our sacred fire,
Let the Lord exalted be,
Praised through all eternity;
Every soul its homage bring.
Own Him, Prophet, Priest and King!

Chorus:

Praise Him—Praise Him,
Let every heart now praise Him,
For Jesus shall our Shepherd be,
And we are His—eternally.

2

Tell it now—tell it long;
Tell it in our joyous song.
He has triumphed o'er our foes,
He has solaced all our woes—
He has marked the shining way,
Bids us come to Him today.

Chorus:

Praise Him—Praise Him!
Let every heart now praise Him,
For Jesus shall our Shepherd be,
And we are His—eternally!

3

Once again, let the strain
Echo o'er hill and plain;
Jesus reigns; we crown Him now,
Not with thorns to pierce His brow,
Loving hearts a chaplet twine;
Keep us, Jesus—we are Thine.

Chorus:

Praise Him—Praise Him!
Let every heart now praise Him,
For Jesus shall our Shepherd be,
And we are His—eternally!

A Summary of My Meetings.

Strong River, third Sunday in July, Rev. C. E. Welch did the preaching. Church was greatly revived and six were received for baptism.

Palestine, first Sunday in August, pastor did the preaching. Church was revived and three were restored to fellowship and two received for baptism.

Pinola, second Sunday in August, Rev. J. R. Johnston did the preaching. Church was greatly strengthened; fourteen were received by letter and eight by baptism.

Shivers, fourth Sunday in August, Rev. B. Simmons did the preaching. The church renewed her zeal and the pastor baptized sixteen at the close of the meeting. One was restored to the fellowship of the church.

Yours in Christ,
C. E. BASS.

Results of Denominational Evangelism.

I would speak of denominational evangelism in contradistinction to interdenominational, or union evangelism. The basis of agreement in every union meeting implied, or distinctly stated, is the suppression of a part of the truth, and that particular part, which ought to be preached in every meeting, where there are converts. A few years ago there was a great, general meeting in Santa, Ga., and later, such a meeting in Dallas, Texas. The reports went out that there were hundreds of converts. Whether there were or not, of course, no one knows. There were hundreds of professions. I would suggest that the word "profession," or "confession" be used instead of the words "saved" or "converted." Men cannot know who are really saved and who are really converts. They may know who make confession and professions.

It ought to be used as a matter of conscience that the New Testament lays down the track for evangelism. With the compromise evangelism of the period, there is rapidly growing a feeling that we may set aside the divine order of things for the sake of better results. That proposition was seriously made to this writer sometime ago by a preacher. Underneath the proposition, or rather imbedded in the heart of it, it is a latent infidelity. It can never be that setting aside the divine order as laid down in the New Testament will bring better results than plumb the track. There is a doctrine abundantly taught in the Scriptures to the effect that our success depends on the divine favor, and that divine favor is contingent upon faithfulness on our part. If one should not know the truth, but should live up to the truth as he understood it, the case would not be so bad as when he does know the truth, and, for a supposed advantage, lives below the truth.

In the first place, in such evangelism, we may, without hindrance, and with all propriety preach the truth every part of it in its place. People who are converted, may, in such meetings, be instructed as to what they ought to do. In such meetings, the converts can be taught from the Word of God that they should make an open profession of their faith, be baptized and align themselves with the church of Christ. It is the conviction of this writer that no man has any moral right to go into any meeting under any conditions that will not allow him to do this much. The future hope of the world for salvation centers in the church of Jesus Christ, not in any non-descript unionism that makes little or nothing of divine institutions. There are quite a good many institutions about which more or less good can be said, but after all is said, that may be truthfully said, the great mountain of truth remains; the world's hope centers in the churches of Jesus Christ so far as organizations go. This is the teaching of Scripture, and it is equally the teaching of experience.

There is an important fact worthy to be emphasized. Converts are entitled to be born into the Kingdom in the right kind of an atmosphere. They are entitled to come into the Kingdom in an atmosphere of conviction. One of the great weaknesses of churches today is the lack of scriptural conviction. Men's consciences are not glued to the table of supreme authority. Converts are sometimes born in an atmosphere of platitudes and indifference

toward the supreme authority of Jesus Christ. As sentiment runs sometimes, it might be a good thing to be baptized, but it is no very bad thing if you are not baptized; churches are good things, but one can get along practically as well out of as in the church; many of the commandments are very good, but it is not altogether important that they be kept. And this is the doctrine and the sentiment of many a man now prominent as a preacher. In every such atmosphere as this, the truth has a poor showing. The New Testament churches always suffer. Converts have the right to be born in better atmosphere than this.

Here is another reason for denominational evangelism. If we do not reinforce the churches today, what is to become of the truth a generation ahead? Converts, who go out into the world unrelated, and with a broad, thin vapid sentiment of indifference to the most palpable teachings of God's word, are not the people who will take care of the cause hereafter. Spurgeon well said that the devil tempts some people, while other people tempt the devil. They lie out in such exposed places, and are so unprotected every way that their life is an invitation to the devil to use them. There is no room to doubt that a stalwart Methodist or a Presbyterian, one who believes in his religion and puts his life blood into building it up, is a greater force for good than a man who is unrelated, friendly to everybody and helpful to nobody. Mr. Henson did not miss it much when he said, "I would not feed a dog that trots under anybody's wagon as well as under my own."

I have already made the point on the matter of conscience. The whole future of Christendom, to say nothing of the Baptist denomination, in which, as this writer thinks, the highest hopes of humanity are bound up, the whole future depends on anchoring hard and fast to the authority of Jesus Christ, and making that authority supreme over sentiment, human feeling, convenience and everything. In these unrelated converts, there will never be developed a stalwart discipleship, ready to follow the Saviour through thick and thin.

I have already spoken of some great meetings, well meant, in which great efforts were put forth by good men of many denominations, which left the churches not much improved anywhere. Now let me put over against that an effort in Atlanta, Ga., some time ago conducted in the Baptist churches, and directed by evangelists of the Home Mission Board with the pastors. In a very few weeks, there were 1,300 additions to the Baptist churches. Here is permanent strength for the future.

And here is another instance, quite natural, logical and altogether to my liking. A little while back, there were five Baptists in the town of Prestonburg, Ky., a place of some 1,500 people. Brother Sledge, one of the evangelists of the Home Board, preached the New Testament doctrine, beginning with sin, and going on to repentance, faith and baptism, following the beaten track of the gospels and the Acts. At last account, there were 200 converts in the meeting held by Brother Sledge in Prestonburg. 174 of them had joined the Baptist church for baptism. Among these, were seven lawyers, five judges, one doctor and a number of merchants. In the town was an excellent school building, capable of accommodating 600 students. This has been secured by the Baptists, and will open

this fall with 400 or 500 students. The writer in giving an account of the meeting said, "You may ask a Methodist or a Presbyterian if he has been baptized, and he will say, 'No, I have been sprinkled.'" This was because the evangelist had preached the truth, and these converts were entitled to hear the truth and to be grounded in the truth. Then with the whole question of baptism settled, they are ready for business. Indeed they have begun business, for they are arranging to have a pastor. Six men in the town have agreed to give \$100 each for a pastor. They have a Sunday School. They are now ready to go on with the great business they were called into the Kingdom to perform. This is exactly like it ought to be. I take it is the business of the New Testament churches and New Testament preachers to reproduce themselves by the truth, and multiply themselves through the preaching of the truth. If it is, let us stick to our business.

Lest I be misunderstood, I give a word to cover a point. There is a difference between co-operative meetings and union meetings, and this difference is vital. The scriptures lay down the rule that as far as we agree we can walk together. If a Methodist, or a Presbyterian, or a somebody else, is holding a meeting and preaching the truth, as far as he does that, I can agree with him. If I should hold a meeting anywhere, it would seem reasonable to me that people of other communions, should co-operate as far as they could according to their consciences. But in that case, my preaching would not be directed according to their consciences, but according to my conscience and according to the word of God. This is a time for straight out gospel preaching that will lead people out of sin into salvation, into baptism, into the churches, into the service of God. There never was a day when Baptists could do better at this kind of work than right now.

J. B. Gambrell.

Do We Do Our Duty?

Are we, as professed Christians, living as close to God as we should? And are we following his commands? "Let your light so shine," and "by their fruits ye shall know them," are two passages that daily condemn us. While to the outer world our lives may seem all right, that is, we are not known to curse, swear, drink, gamble, back-slide nor any of the many other evils by which the world judges us. But still, "Is your heart right with God?" Do our lives please him? With Him the sin of omission is as great as that of commission and has he not said "Feed my sheep," and oh, so many of us seem to think "Just so I enter in" I shall be satisfied. But God has more for us to do, and if we study his word as we should we will find it so.

How can we stand still and see the wickedness and sin that is around us without saying "just a word for Jesus?" I fully believe that if all Christian parents would teach their children more about the Bible, there would be less use for the court room, lawyers, etc.

Anyone that didn't know would be surprised to find how ignorant the people are who have been used to hearing preaching all their lives, but not taught in a Sunday School or at home. I think that is another great institution, the Sunday School, while of course we cannot teach them to be Chris-

tians, but we can teach them the laws of God, and about the life of Christ and his commands which will cause them to have a desire to be like Him. This is one of the commands of the old Mosaic law, for in Deut. 6:7, we find these words: "And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Yes, not only does he say teach our children, but to talk of it at all times, make God and his love our general theme of conversation. Why do we not do this? Is it not a pleasant subject? Or is it that we just let the ways and thoughts of this world crowd out the better thoughts, till we are ashamed to speak his Holy name. "Who-soever shall be ashamed of me in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the Holy angels."

Arise, then, brethren and sisters, let's be about our Father's business before it is everlastingly too late!

B. M.

Leake county.

Old Salem.

Just closed a protracted meeting at Old Salem Church in Leake county. Rev. John McGee, pastor, did all the preaching. The church was considerably revived, received five by letter, restored 1 Baptized one.

May God bless us, and may there yet be great work done in Old Salem Church.

Brethren, pray for us.

A Member.

An Inquiry.

Do any of the readers of the Record know of the whereabouts of any of the members of the family of the late Rev. J. C. Foster, who was for several years a pastor in several places in Leake county? If so, please answer through the Record.

Prof. W. H. Foster of Enterprise, Miss., is a son his.

To the Mississippi Association.

Brethren:

The third quarter is about to expire, and you will remember that the association passed a resolution recommending the churches would pay their pastors quarterly, and the clerks report to the Association if the pastors are not paid up. I do hope the churches will fall in line in this respect where they don't pay monthly, as many of the town churches can.

The Laymen's Movement could do good work along this line in getting pastors paid more and more promptly. Also to get churches to call their pastors indefinitely with a view to longer pastorates. I am sure that this would lead to more pastoral work and increase the love and co-operation and confidence and mutual dependence. This plan would reach the members who are doing little or nothing. There are classes of our members that do not read our State organ or other denominational papers. They attend preaching irregularly and the only way to reach them is by personal contact with the pastor.

If we will introduce business methods in paying our pastors, it will greatly relieve them from the cares and anxieties of mak-

ing a living for their families, and allow them more time for pastoral work. Pastoral work is one of the crying wants of our denomination. I am sure there is no better way to increase our mission collection and support of all our enterprises than by increasing our pastors' salaries and prompt and business methods in their payments. Brethren please think of this, and let us endeavor to carry out this resolution. Try it and I am sure every member will find it easier to pay quarterly than in a lump sum at the end of the year. The way some of us have been doing is to wait to end of the year, and then we all have pressing engagements to meet and often the pastor's salary is not paid up until way in the next year, and not infrequently the deficit is paid up by a few members who have paid their quota.

I don't expect all of our churches will report that they have paid their pastors promptly, but I do hope that quite a number will do so, and that in a few years all of our churches can so report. I don't know of anything I have more at heart than to have our pastors paid good salaries, promptly and long pastorates and efficient pastoral work in our churches.

W. B. Kinabrew.

Three Good Meetings.

We have had three good meetings in the churches that I serve in Lawrence county. The first meeting was held at Monticello, beginning Thursday before the 3rd Sunday in July. We had the assistance of Brother J. P. Williams, a former pastor, and it is needless to say to those who know him, that the preaching was excellent. The church was very much revived and 34 were added to the church, 32 of whom were baptized in the beautiful Pearl river.

The second meeting was held at Arn, where we have a small membership, the church having been organized a little over one year. Here the pastor did the preaching, and 6 were baptized, one received by letter and the church much revived. The State Board assists this struggling church which is growing nicely. On the second day in August we began a meeting with Calvary church, (Silver Creek), and continued until the next Friday. We had a great meeting here with the church revived and the whole community stirred. The visible results were 30 additions to the church, and the membership revived and made better Christians and stronger Baptists. We had the assistance of Dr. J. Boyce Taylor of Murray, Ky., who is an old and dear friend of the pastor. Brother Taylor did some great preaching for us. The brethren said they never heard salvation by grace through faith preached stronger by any man. He gave us strong Bible readings on Communion, Baptism, Final preservation and kindred topics that strengthened our own people, and put other people to investigating God's word.

Our people were so well pleased with Brother Taylor and the results of the meeting that they invited him back next year to hold our meeting, which we think we will arrange to hold, including the second Sunday in July. Brother Taylor promised to try to be with us next year.

Very fraternally,

J. W. Dickens.

Some Meetings.

I held meetings with all of my churches during the months of July and August.

Holding six days each at Ebenezer and Hebron in July, and seven days each at Crooked Creek and Pleasant Hill in August.

Brother C. E. Welch did the preaching at Ebenezer, and did it well. No accessions. I am sure that the Word will not return void.

Brother R. H. Purser preached at Hebron. One for baptism and three by letter. The great crowds here feasted upon the good things from Brother Purser, and we expect to see fruit ripen from the sowing in later years.

My next meeting was with Crooked Creek. Brother J. E. Thigpen gave us the meat of the gospel here. Twenty-eight for baptism and one by letter.

Then we came to Pleasant Hill, the home of that modest, hard-working brother, J. C. Buckley. Here Brother I. H. Anding was our leader under God. The people prayed, sang and wept for joy as Brother Anding told them of the love of God. Twelve baptized, one by letter and one restored. I have been greatly helped by being associated with these four strong men of God during the summer.

J. D. Drummond.

From Brother J. W. Dickens.

Dear Brother Bailey:

I thank you for your kindly interest and sympathetic expressions in the Record during my illness. I have had words of fraternal sympathy from brethren over the State. For their kind and prayerful remembrance I feel deeply grateful. The Lord is graciously giving me back my accustomed health and strength, and these, I hope, to use with more zeal, wisdom and consecration in His service.

Am here at Brown's Wells for two weeks, and feel as though I shall be ready for regular work by the end of this time, but may have to wait a little while longer.

Please say for me in the Record, if you have the space left, that The Copiah Association meets with Zion Hill Church, 6 miles northeast of Wesson on September 10th, and we shall be glad to have with us and shall really expect the genial editor of the Record, and at least one representative from each department of our State Mission and Benevolent work. Transportation from Wesson will be provided for all visitors and messengers on the 10th. It is possible for this Association to be really a great meeting, and I hope this possibility shall be a blessed reality.

Very fraternally,

J. W. Dickens.

The Lawrence County Association.

Meets at Prentiss Oct. 2, 1908. We are preparing for a large attendance, and will be glad to have as many visitors from the State at large as will, to attend. Visitors will please send their names to C. R. Dale, our clerk, or to myself, and we will arrange homes for them.

J. B. Quin.

The Yazoo Association will hold its next session at Kilmichael, beginning October 1st. The editor is especially invited to attend as well as Sunday School Evangelist J. E. Byrd.

Fraternally,

H. C. Roberts.

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Free Scholarships.

The Baptist Record owns three scholarships in Business Colleges. One in Harris Business University, Jackson, one in the Queen City Business College, Meridian, and one in Hattiesburg Business College. Any one contemplating entering a business college at any one of these places would do well to write The Baptist Record, Jackson, Miss., for prices and terms.

We are still sending the Baptist Record to all foreign missionaries from Mississippi without cost to them. The postage on each paper is \$1.04 per year. We have been in the habit of giving our subscribers a chance to pay the postage, as we give the paper free. It has been some three years since an opportunity was given them. We are out to date on postage, \$22.80. Who will avail themselves of the privilege of helping our proxies.

Graduating exercises were held last week in the Moody Bible Institute when, at the close of the summer term, eighteen students, eleven men and seven women, were given their diplomas for the two years' work. This makes a total of forty graduates during the year.

Some of these students were expecting to take special courses in Theological Seminaries, but most of them were soon to enter upon various activities on the home and foreign fields.

The fall term of the Institute opens with a large body of students from different

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parts of the United States and Canada, and the various countries of the world.

Brother W. Y. Quisenberry has not only succeeded in making good collections in spite of the hot weather in mid-summer, but has done many other things, besides. He has preached 21 sermons and made 20 other addresses upon education and missions. Twenty-three have made profession of faith under these sermons. Five young people have offered themselves for the foreign mission work—two men and three women. Another young man has been called into the ministry. A bright young man, in one place, offered himself for the foreign mission work. A member of one of the churches when he visited offered to support a missionary during life. These items show what an intensely spiritual man Mr. Quisenberry is, and what a blessing he always carries to a church where he goes. We are sure he is a blessing to every pastor where he visits. His strong faith and earnest prayerfulness and devotion to the work always count tremendously for the best things. Mississippi Baptists are responding generously to his appeals.

Pastor J. J. Justice has been with the First Church, DeQuincy, La., just ten months, during this time the growth of the church has been phenomenal, membership has been doubled over five times; raised over \$3,000 for all objects. Has in the Sunday School one-fourth the number of the population of the town. A rapidly growing railroad center. Officiated at the marriage of fifteen couples, and has recently resigned the pastorate to enter the Seminary, Louisville, Ky., in October.

On September 6th at 1 p. m., in the chapel at the Baptist Orphanage, Rev. J. R. Carter, the Superintendent, and Miss Ida Flowers, the chief matron, were married in the presence of large number of friends. Rev. Madison Flowers, of Vaiden, brother of the bride, performed the ceremony, assisted by W. F. Yarborough and T. J. Bailey of Jackson. All feel that the marriage is a most sensible and appropriate one in every way, and lavish good wishes upon these most excellent parties to the marriage.

We extend to Mr. T. L. Wainwright and family of Stonewall, Miss., our sincere sympathy over the death of Mr. Ralph Wainwright, of Kosciusko, Miss., who was a son of Mr. T. L. Wainwright.

The correspondents of Rev. R. W. Brooks will address him at Shipman, instead of Merrill, Miss.

A Good Meeting at Mantee.

The most glorious revival of old-time religion that Mantee has ever experienced came to a close here last Wednesday night when there were twenty-four converts baptized. There were forty-one accessions in all.

Dr. Solomon of Clarksdale, Miss., was with us and did the preaching.

Services were held under a large arbor erected for the purpose. The people came in crowds from all the nearby neighborhoods and filled the seating capacity of the arbor twice a day for a week and a half. Everybody was grieved when Brother Solomon announced that he would have

to leave us on Thursday morning.

On Wednesday night Brother Solomon preached one of the best sermons of the series, after which the rite of baptism was administered by the pastor, Brother E. E. Thornton, of Houston, Miss., and the twenty-four converts were buried with Christ to show forth His death, burial and resurrection.

The crowd assembled to witness the baptizing, which was performed in the large artificial lake nearby, was variously estimated at from five hundred to one thousand souls.

Lights were hung out in the water and the people assembled on the incline, leading down to the water's edge. The scene was striking and very impressive.

The prayers of our people follow Brother Solomon in his work. May God bless and use him to the furtherance of His cause.

J. W. Ar

Mantee, Miss., Sept. 5, 1908.

Some Meetings.

Our meeting at Liberty begun Thursday before the fourth Sunday in July, Rev. J. R. Johnston, of Gloster, doing the preaching.

For eight days the people came through rain and mud to hear the old, old story of Jesus and His love as proclaimed by this servant of God.

Visible results:

By baptism, nine; by letter, four; church greatly revived.

Mt. Vernon.

The church and pastor were very much pleased to have with us Rev. B. L. McKey, of Water Valley, to do the preaching. This strong young preacher held forth the word five days to the delight and edification of all. Results:

By baptism, ten; by restoration, seven; church very much revived.

Knoxville.

The meeting began here the second Sunday in August, running five days, the writer doing the preaching.

This church is composed of some of the salt of the earth, pastored by one of God's anointed, Rev. John Thompson.

We were delighted with our stay among these people. Visible results:

One, by letter.

Ebenezer.

This grand old historic church began her meeting the fourth Sunday and closed the fifth Sunday in August.

These eight days with Bro. Gardner and his noble people shall always have a warm place in my heart.

There were added to the church twenty by baptism and three by letter.

May the riches of God's grace be with all these churches is my prayer.

S. W. SPROLES.

Poplar Springs.

Just closed a great meeting at Poplar Springs in Copiah county. Church greatly revived; seventeen additions, eleven by baptism and six by letter. Was assisted by A. D. Muse of Georgetown. Bro. Muse has never been liberated to preach. He is a boy of seventeen years with an extraordinary gift. Watch him; he is a coming boy.

Lovingly,

J. C. BUCKLEY.

Schley, Miss., 1908.

P. S. Bro. Muse is a member of the Harrisville Baptist Church. In my judgment the church could not do a better thing than to nurse him and look to his education.

J. C. BUCKLEY.

Thursday, September 10, 1908.

THE BAPTIST RECORD.

5

Tylertown.

We have just closed a good meeting here, resulting in some thirty or more accessions to our church. The Lord's presence was manifested from the beginning. We praise Him for it all, and rejoice in the fellowship of each other.

Bro. J. B. Lawrence was with us about ten days, and rendered us noble service. He is a good preacher and a sweet-spirited brother. May God continue to bless us.

S. W. SIBLEY.

The Lauderdale County Association will meet on Thursday morning, September 24, at 10 o'clock, with the Goodwater church, three miles south of Meehan Junction, on the A. and V. railroad. By land from Meridian it is about twelve miles, west.

CHAS. G. ELLIOTT, Moderator.

News in the Circle.

Martin Ball.

shall cometh Holy

A successful pastorate of six years at Powder Springs, Ga., Rev. J. S. Bookhart resigned and has accepted the pastorate at Cave Springs, Ga. He seems to like the Springs.

General William Booth, of the Salvation Army, is 80 years old. In six months' time he traveled 8,000 miles and delivered 480 speeches. His age does not seem to hurt him.

Rev. T. O. Reese, Hartford, Ala., has been called to Nashville, Tenn., as city missionary. He has accepted and resigned at Hartford.

The church at Cartersville, Ga., has called Rev. Sam C. Dean, of Lehigh Avenue church, Philadelphia. He accepts and will enter the work about October 1.

Rev. D. P. Montgomery has resigned the care of the Charleston, Mo., Church and will enter the evangelistic work at once.

The Foreign Mission Journal announces the death of Mrs. R. T. Bryan, the wife of our consecrated Missionary Bryan at Shanghai, China. She was the mother of Mrs. Jas. B. Leavell. Mrs. Bryan was a true and faithful helpmeet to her devoted husband, and always bore her part of the burdens of a missionary's life. We extend sympathy.

The people of Switzerland have recently voted to abolish the manufacture and sale of absinthe which was the national drink. It will not be many years before the United States will abolish the manufacture and sale of red liquor.

Pastor J. D. Anderson has recently closed a meeting with his Bayou La Batre church in which there were twenty additions—eighteen by baptism. Bro. Anderson belongs in Mississippi.

Rev. W. C. McPherson has been called to the church at Harriman, Tenn. He accepts and will enter the work at once.

Dr. J. B. Hawthorne of Richmond, Va., has delivered his lectures in many Southern cities and has been received with much cordiality and enthusiasm.

Evangelist Earl D. Sims of Florida, has lately held a meeting at Green Cove Springs, Fla., in which there were 112 additions. Pastor J. B. Rodgers is happy. \$2,545.55 was given to various denominational purposes.

Rev. D. P. Montgomery, Charlestown, Mo., has resigned and will give his entire time to evangelistic work.

Pastor W. A. Lusk has resigned at Houston and will accept the call to Stonewall, Miss. Bro. Lusk is one of our best and most successful pastors.

Rev. W. A. McComb has resigned as pastor at Alexandria, La., and accepted a position of evangelist of the Home Board. He is well suited to the work.

Rev. U. S. Thomas of Jonesboro, Ark., lately aided Pastor V. G. Mathis at Big Bay, Ark., in a meeting. There were 63 accessions to the church.

Rev. H. H. Webb has resigned at Cheneyville La., and will enter the Seminary at Louisville this fall.

Rev. E. B. McLaughlin has recently closed a meeting at Lipan, Texas, in which there were seventy-four additions—sixty-six by baptism.

Pastor Theo. Whitfield has resigned at Hayti and accepted the call to the First Church, Oran, Mo. He is a Mississippi man and ought to come back to his native heath.

Pastor J. H. Welburn is in a great meeting at Custer, Mo. At this writing there have been 27 additions and the interest not abated in the least.

In the Baptist meeting at Gastonia, N. C., there were twenty pseudo-Baptists baptized into the fellowship of the church. So they come.

Pastor J. E. Dotson has resigned at Goshen and will give his full time to Preston, Kas.

Rev. J. W. Anthony has resigned at Flat River, Mo. It is not known where he will go.

Rev. Frank J. Flemming has resigned at Elomont, Ala., and will go to the Seminary at Louisville Oct. 1.

Pastor C. O. Stewart has just closed a splendid meeting at Spring Hill Church, near Troy, Ala. Thirty additions. Pastor Jesse Rogers aided in the meeting.

The church at Greenton, Mo., has set apart to the full work of the ministry Bro. Frank Powell.

Rev. T. J. Dotson was aided in a meeting at White Sand Church by Rev. J. R. Onin, in which there were thirty additions.

At Phalti Church, Miss., a five days' meeting was held in which there were twenty-two additions—eighteen by baptism. Seven from the Methodists and six from the Presbyterians. Still they come.

Pastor Willis L. Wavie recently closed a meeting at Schuyler, Va. There were seventy-nine added to the church—fifty-four by baptism.

Rev. J. R. Hobbs, on account of protracted ill-health, has been forced to resign the Walnut Street Church, Owensboro, Ky. He was an efficient pastor and strong preacher.

The church at Mexia, Texas, has called Rev. J. W. Bates to the pastorate. It is thought he will accept.

The First Church, Corsicana, Texas, has called Rev. E. P. West. A good church and a good preacher and pastor come together.

Evangelist Hillis recently held a fine meeting with the church at Milford, Texas. Eighty-three conversions and one hundred additions to the churches of the town.

Rev. W. A. McComb supplied for Dr. G. W. Truett at Dallas, Texas, last Sunday. Great audiences heard him. One profession at the morning service and two at night.

Pastor T. J. Porter, of Roanoke, Ala., assisted Pastor Moncrief of Tallapoosa, in a meeting last week. Ninety-eight additions.

Evangelist Luther Little of the Home Board is this week aiding Pastor T. J. Porter at Roanoke, Ala. Doubtless great good will come out of the meeting.

In a meeting at Wildersville, Tenn., conducted by Pastor Fleetwood Ball, there were 30 accessions—21 by baptism. The Christians were greatly revived.

At Aubury, Texas, the pastor, H. E. Morris did the preaching in the protracted meeting, and there were 85 additions—52 by baptism. At the close of the meeting the church presented him with a buggy costing \$90.

The church at Howard, Kansas, has called Rev. W. E. Bates of Girard, Mo. He will enter the work September 15.

Silver Creek, Miss.

Dear Record: The meetings of my two churches were good. At Providence we had thirty-three accessions for baptism. Bro. H. C. Roberts did the preaching and our people were much edified and encouraged. This meeting embraced the first Sunday in July.

At New Hebron we had sixty-two additions, thirty-one for baptism. New Hebron was organized three years ago, first Sunday in August, p. m., in the shade of a house. Had but a few services until the following May, when services were held in the new house. Bro. R. Drummond was the ministerial advisor and preacher until 1907, when Bro. J. H. Lane served for one year.

Bro. J. L. Low did the preaching in our meeting, beginning the third Sunday in Aug. He preached the gospel clear and strong. I have not heard any man stress the need of conversion before church membership more strongly than he did. If anybody joined without faith in Christ, it was not his fault.

Yours,

J. P. WILLIAMS, Pastor.

It seems to me that the question turns on the amount of importance we attach to baptism. If it is a thing of little or no importance, or if it don't make much difference whether we are baptized at all or not, then accept alien immersion.

J. R. SAMPLE.

Can Our Seminary Stand The Test?

By George B. Eger, D.D., LL.D., Professor of Biblical Introduction and Pastoral Theology in Southern Baptist Theological Seminary in Biblical Recorder.

Dr. W. C. Biting of St. Louis, probably expresses current public opinion when he says in the *Homiletic Review*: "Our theological seminaries should be brought up-to-date." Going into details he further says what I venture to summarize: Homiletics should be devoted to the cultivation of the prophetic spirit than to the mere art of orderly discourse; chairs should be established to teach the principles of modern psychology and pedagogy, and to show the student how to use the tremendously valuable contributions of these sciences both in preaching and in teaching of children, so that as pastor he can wisely direct the educational work in the Sunday School. Modern sociology, also, should be studied. How can ministers see that their churches take the interest in the betterment of social conditions that the churches of Jesus Christ should take, unless the ministers themselves know about these social conditions and get some idea as to how the churches can enter upon the work of improving them.

In short, he argues it will not do to claim that any work conforms to the principle of adaptation unless it is pertinent to the time, and I will add what Dr. Biting seems to have lost sight of the place, in which the ministry is exercised.

"The problem today for the Christian church," as he says, "is to integrate the eternal spirit and truth of the Christian religion with our present condition," whatever that may mean. "The men who are to be our leaders must be shown this problem, and also the direction of its solution, by our theological seminaries."

Now, leaving out of consideration some vital things that Dr. Biting has left unsaid, is not his view in general just? Must we not grant that there is truth in the contention that our seminaries should be brought up-to-date? Surely, in order to survive and perform their functions, our Seminaries, as truly as any other organisms or institutions, must conform to their environment, must obey the principle of adaptation, or must go to the wall. The test of timeliness, of efficiency of capacity to make good, is no more unreasonable here than it is elsewhere. And the test of the efficiency or the inefficiency, the strength or the weakness of our Seminaries, in the last analysis is in the type of ministers they are sending forth. The supreme message that any institution has to give to the world is the message of the manhood it has helped to form and inspire and send out into the world.

So the test applied comes to this. Do the men sent forth by our Seminary make good as leaders and ministers? Or, are they a lot of pedants, of doctors-dry-as-dust, who have no juice in them to soften their dogmatism, no human sympathy to care for the task of reaching the man with the hoe and dinner-pail, or bridging over the chasm between the churches and labor, and no grace or fitness for bearing a message of hope to the awakening youth of the mountain caves, or the despairing denizens of the city slums? Do they go forth from these Seminary walls as it has been charged

they do go forth from some, impressed with the idea that their chief business is, on the one hand, to exploit the latest theories of the Higher Criticism, or, on the other, to proclaim antiquated dogmas as to their Gospel message?

That is the test, and willing or unwilling, we must submit to it. Well, the Southern Baptist Theological Seminary has lived her life, and uttered her message in men for half a century, and the thing has not been done in a corner. Without claiming perfection for herself or her sons, she can point to the four thousand students she has sent forth with the confidence of a fond but fairly reasonable mother, and say: "By these fruits you shall know me. They are of age, they can speak for themselves."

But the test may be applied in another way. Have not the recent changes in our Seminary courses and curriculum, no less than the original plan in its workings, given evidence of vitality, responsiveness to environment, and obedience to the principle of adaptation? Have they not in a true sense brought it up to date? Our Seminary was among the first to establish a chair of Comparative Religion and Missions, to promote and direct the study of the Christian religion in relation to the other religions of the world, and of the history and value of Christian missions. Our Seminary was a pioneer in founding lectureships in the Sunday School and Evangelism, and, more recently, in establishing a chair to teach the principles of modern psychology and pedagogy, especially as related to the Sunday school. As to modern sociology, which the spirit of the times no less than Dr. Biting insists should be studied, it is not too much to say that it is provided for in our Seminary. In addition to being directly taught by the new professor of Homiletics and Ecclesiology, it is made to furnish the point of view in both Ecclesiology and Pastoral Theology, and every effort is put forth to make sure that our pastors see to it that the churches take the interest in the betterment of social conditions that the churches of Jesus Christ should take, and, in order to this, that the ministers who go forth from our walls should know the main facts about the social conditions in city and country, and should have some adequate ideas as to how the churches can successfully undertake the work of improving these conditions.

In short, if I have not known our Seminary during the past thirty-five years in vain, first as student, then as trustee, and for the last eight years as professor it is an essential part of its very genius, mission and effort to "integrate the eternal spirit and truth of the Christian religion with our present conditions," if I am a judge of what that means; and it is earnestly endeavoring to see to it that the men who are to be our leaders be shown this and other related problems as also the direction of their solution.

Louisville, Ky.

Some Good Meetings.

Began first Sunday in August, at Galilee, Coniah county.

Brother C. L. Lewis of Clinton, came in on Sunday morning and preached from two to three times a day until Friday.

Visible results: 4 for baptism.

My people and I pronounce Brother Lewis a sound and safe gospel preacher.

The great plan of salvation by grace

was made so plain that none need err therein.

Second week in August at Enon, Simpson county. Brother Wayne Sutton, pastor of Steen's Creek Church, was with us from the beginning.

Brother Sutton was at his best and gave us the good old gospel in much of its fullness.

Brother Sutton is the youngest man of his age that I know, no man is doing more and better work than he is. The church much revived and 12 for baptism.

Third week in August at Shady Grove, Lincoln county.

Brother P. I. Lipsey of Clinton, came to our assistance on Sunday. This great preacher gave us the gospel as but few men can do.

Eternity alone will reveal the good Brother Lipsey did that week.

Meeting closed Friday. Pastor baptized 36 young converts.

This closed one of the greatest meetings in the history of this strong old church.

S. Morris,
Pastor.

The Preaching That Wins.

By Llewellyn Brown.

There are three great elements that enter into effective preaching in any age, first the man who does the preaching, second the message he delivers, and third the method of his approach to men. The preaching that will win will have to harmonize these three elements. By the word "wins" I do not wish to limit the application of the theme merely to what is commonly known as popular preaching, the preaching that is attended by the largest congregations often with itching ears to hear some new thing, but rather wish to imply by its use that strong effect, that really permanent gain which should come to the kingdom of God in its widest application in the preaching of the gospel. It was Pope who long ago wrote.

"Of forms of government let fools protest, Whatever is best administered is best."

and this is how I propose to approach this subject. By the preaching that wins I mean the preaching that produces the largest and most wholesome spiritual effect, the preaching for which the men of today are looking and which when produced will be heard gladly.

The Time of Reconstruction.

We are living in times marked by reconstructions as swift as they are far reaching. Great as the transitions have been in many spheres it is an open question if any sphere of activity has suffered more rapid and marked changes than that which has come to the Christian ministry during the last twenty-five years. The preacher that is wielding a strong influence today is the man who has seen the problem which reconstruction has brought with it in religious thought, is cognizant of the changed attitude which men of our day take to the Bible and its exposition and who reckoning on all this has so adjusted his message as to give it the modern appeal. This is demanded by the changing order in which we live. It is idle to chafe under these conditions, it is our duty rather to conserve the unchangeable message of the gospel

while we may wisely change the mode of its presentation and the point of emphasis in its appeal. We might naturally expect that the process of readjustment would be most keenly felt right in this republic in which we labor where the intense spirit of social democracy is so much in evidence. Supremacy within the church or out of it that comes from either blood or order of service counts next to nothing here in this democratic country. The "nine hundred year old name," of which Browning writes is not better here than the name of Smith or Brown. The utilitarian spirit of this practical age weighs the man by the result he can achieve and not by the cut of his coat or by the family register or by titled inheritance from the hoary past. Only that which proves itself to be an immediate and a valuable force in society may hope for preservation. All that cannot survive this test will have to go. Just as the trades have been modernized so the type of minister who is to succeed today must differ in marked particulars from the men of yesterday. The mere fact that man belongs to what is called "holy orders" will in no sense help him out provided he fails to "make good." Yea, it will rather handicap him, will cause him to be regarded with suspicion, and thus will become a positive hindrance rather than a help to him in his work.

The Preacher Must Bring Things to Pass.

If I mistake not, the men of our day look askance upon all that savors of sacerdotalism and priesthood. The very spirit of our age is dead against this kind of thing and the feeling in this direction instead of waning, is rather deepening. More and more are we coming to the apostolic ideal of life within the church, as we see it revealed in the New Testament, which as we know well, was thoroughly democratic in its type of government. There was room for the prophet there, as there always will be room for him in the church of every age, but there is absolutely no room for the priest and all that goes with that order. All were regarded as priests of an equal order. Character and service alone could give a man authority. They would not command but would beseech. The apostles everywhere recognized the unity of believers in Christ and sought ever to draw men after them rather than drive men before them. The greatest of the apostles called himself "the least of all saints, the chief of sinners and not worthy to be called an apostle."

Cause of Hostility to the Church.

The fact that men have been revolting silently and publicly against the spirit and practice of "priestcraft" has been, I believe, the real secret of the segregation of large companies of intelligent men from the church. I read with a good deal of interest the other day the creed recently adopted by the free thinkers in Chicago among the foreign speaking peoples there, and which is now being freely circulated. It was very easy to see between the lines a spirit of deep seated revolt against priestcraft. The very men who are at the head of this movement are themselves ex-priests, who, having convinced themselves of the fallacy of their position in the church, have abandoned the church, and have gone over to the most extreme wing of free thought. This is all indicative of a strong movement on foot in our day which has grown out of the social teachings of our times together with the native air of democracy breathed

to freely on American soil. It will become increasingly harder in my opinion for the leaders of any church to get men to bow before them and to believe in their heart that they possess any special light or grace not accorded to the humblest Christian. This has led men to feel that many in the ministry make claims which are not real and since they have found God outside the pale of the church and apart from the priest, they have been strengthened in this position. This is at the foundation of a strong movement in our time away from the church, especially from the churches which are more ritualistic in their service and sacerdotal in their claims.

The Spirit of "Modernism."

This spirit has added burdens to the preacher of today not felt before. The decline of authority, the necessary readjustment of credal statements, the general flux of theological thought have each contributed its part to the increasing task of the true minister of Jesus Christ. There is in the hearts of men today, I take it, no quarrel with the message of the gospel, there is no argument that can be sustained in the face of the lame man made whole at the gate of the temple. As long as the church demonstrates its value no one will deny its right to exist, but there is a marked reaction going on against the ideal which the past has presented in the ministry and a clamor call for a new type.

He Must Have a Message.

There are many arguments which might be added to prove this, but the most convincing is that whenever a man appears with a message from the living God that man will command a hearing. Take as a striking example the noted evangelist, Gipsy Smith, who today has the ear of two continents, a plain man is one who speaks right on, but yet possessed of such simple excellence that the common people at once detect his divine authority. We can well believe that such men will never lack an audience that will at once include all remembrances, an audience representing all needs and types of thought. Unconsciously men will be attracted to the man with a vital message just as the steel filings are attracted to a magnet by a very law of their life. Because man was made for the infinite, is born with a passion for the infinite, rests only in the infinite, he will ever respond to the call of the infinite no matter where his voice may be heard or who may be his spokesman.

Cleveland, Ohio.

There are now on the foreign field, under appointment of the Southern Baptist Convention, 220 missionaries, and 10 others under appointment, but not yet sent out. Of this number 14 are from Mississippi. Of these 14, six are in China, two in Japan, four in Mexico, one in Argentina and one in Brazil. Virginia bears the distinction of having on the foreign field the largest number of any Southern State, the number being thirty-two. Just one more than one-half of the whole number are laboring in China—111. A hundred times this number are greatly needed, and we are able to send them.

Three Meetings.

Pearl Valley.—Our meeting began here on second Sunday in August and closed on Wednesday evening following. Brother W. T. Darling of Fair River did all the preaching. There was but one profession,

but the church seemed to be greatly revived and 3 were added by letter.

Clear Creek.—Our meeting began here on third Sunday in August with Brother S. G. Pope of Clinton to do the preaching. Brother C. C. Chapman and wife of Clinton were also with us during the week and rendered some efficient service. Meeting closed on Thursday afternoon with 13 for baptism, and the church seemingly greatly strengthened.

Hepzibah.—The meeting at Hepzibah began on fourth Sunday in August with Brother Pope to do all the preaching. Meeting continued until following Friday afternoon with great crowds of people in attendance every day. There were 40 accessions to the church, 31 by baptism. This is the greatest meeting of my life. The Lord was with us in power from the first to the last service.

All my meetings this summer have been good. The Lord has used me; I thank Him. To Him be all the praise and glory. Yours in His love,

T. J. Batton.

Earnest Words from Mississippi Pastors.

S. J. Porter.

Some time ago a circular letter was sent out from the Foreign Mission Rooms to the pastors within the Southern Baptist Convention setting forth the urgent needs of the work and pleading for a strong, united effort to raise \$500,000 this year for foreign missions.

Quotations from some of the letters received in reply reveal the tender-hearted enthusiasm and growing missionary spirit among many of our pastors.

Here are some earnest words from several Mississippi pastors. If all the pastors in Mississippi would catch the vision which these noble men have seen and set to work to make their people see it, the Baptists of that great State would soon double and even quadruple their gifts to foreign missions.

A city pastor who is leading his people to a high plane of thinking and living and giving writes: "Our church gave nearly \$700 to foreign missions last year, and I hope to see it go to \$1,000 this year."

An earnest brother who is the beloved pastor of a splendid town church says: "I shall do all in my power to help raise the \$500,000. I am one who believes in evangelizing the world in this generation, and am praying and working to that end. Put me down for more than 25 per cent. advance."

The pastor of another growing town church has these earnest words to say: "You may count on me for everything that I can do for foreign missions. It is the work that my Savior put His people in trust with. It is that for which He died, and if the great need of the millions of souls who are without Christ does not appeal to us, surely the sufferings of the Son of God ought to. My church doubled her gift to foreign missions this year, and gave 45 per cent more to home missions, so, the Lord willing (and He is), we are still going forward and we are not going to wait until next April to do so."

No doubt the task of developing the churches along missionary lines rests immediately on the pastors. Many of the country pastors are leading their people grandly. Here is a brother beloved who caught the

vision and is endeavoring to bring his people up to the same heights where he stands. He says: "I have a large field of work; I try to preach to eight churches. These are all country churches. Some of them have two hundred members. There are 1,045 members in the churches of which I am pastor. Some of these churches have had pastors who opposed our mission work instead of encouraging it, but by the help of God, I am going to plead for our great mission work. I have been more interested in missions ever since I had the privilege of attending the convention in Richmond. I was so glad to have the privilege to go into our foreign mission rooms."

This brief message tells of interest and enthusiasm: "You may depend on me for all that I am worth for foreign missions this year. I have done my best and will now try to do better."

Here is a letter which gets hold upon my heart. It was written by one of God's noblemen. He and those like him have laid foundations of the kingdom of God on earth throughout the Southland. These earnest, godly men have made great sacrifices, and have endured many hardships in order to carry the message of life into the destitute places in our homeland. It is not surprising that their loving hearts reach out for the lost in the lands beyond the seas. Hear what this man of God has to say: "Your letter received and carefully read and joyfully studied. I plow corn and eat most of the week, and ride a tired horse to my four churches Saturday and Sunday. My churches never hear an educated preacher. Last year we had 97 additions to our churches and raised \$30 for missions. I expect to die at my post, but I want to fall with my face to the enemy of God. Will you please fold this poor letter and offer an earnest prayer for me and the work. Pray that God may lead me to do all that He wants me to do. I long for the coming of His kingdom. I am truly yours to do my best for missions in all the world. Richmond, Va."

Appreciation.

The kind letters of Dr. J. B. Gambrell and Pastor W. F. Yarborough concerning the history of the Mississippi Association, are greatly appreciated. With the editor's permission, I wish to give some extracts from the letters recently received: "I have with much pleasure perused your history of the Mississippi Association for one hundred years. It is admirably gotten up both in matter and mechanical make-up. The picture of the ministers and workers in the Association will be a pleasure to generations to come."

W. B. Kinabrew, Ohio.

"You have placed the Baptists of Mississippi under lasting obligations to you. The book is well written and is brim full of good things. I speak for it a large sale."

John P. Culpepper, Poplarville.

"I feel that you have done a great service to the denomination, and one which will be fully appreciated both by the present and future generations."

W. A. McLean, Alexandria, La.

"I would not take \$50 for it if I could not get another copy."

J. Walker, Shubuta.

"I have received your Abstract History of our Mother Association, and have read it with great pleasure and profit. It is comprehensive, concise and carefully done."

W. A. Hewitt, Columbus.

"It is a splendid work of art as well as a splendid historical record. I have read it with unusual pleasure and viewed and studied its pictures with real delight. Bro. Schilling has done himself great credit, and the cause of Christ a great service in producing this excellent book. All Baptists ought to be glad of it."

J. A. Hackett, Meridian.

"I have enjoyed very much reading your book. The style is clear and there is no burdensome detail, but what it proposes to be, an abstract of history. I think much of these dear old people of an early day, and am glad that you have set them in order before us, rescuing their names from the oblivion which sooner or later must have come with the passing years, had it not been for this book."

A. V. Rowe, Winona.

"With painstaking care, great clearness and no ordinary ability, the great salient facts of the narrative have been presented in permanent form by Brother Schilling. He deserves well of his brethren, whose religious life record for a hundred years, he has preserved from dust and forgetfulness."

Chas. H. Atken, McComb City.

"The Abstract History of the Mississippi Baptist Association from 1806 to 1906, I find one of the most interesting books I have ever seen. When received it held me spell-bound for a day or more, reading it page after page, and really living over again the times when men of God, and the holy women with them, were laying the foundations of our Baptist commonwealth in South Mississippi and East Louisiana. You have done a good work for the denomination, and it will remain a lasting monument to your memory on earth, after you have joined the sanctified soldiers of the cross over the river, whose memory you have perpetuated in this work."

Walter E. Tynes, Houston, Texas.

Being the history of the first Baptist deliberative body in Mississippi and East Louisiana, as Brother Yarborough suggests, it should be of more than local interest. Price \$1.50 post paid. Liberal terms to any brother who will represent the book at his church or association.

T. C. Schilling.

Magnolia, Miss.

He Broke In.

The pastor had preached an earnest and plain sermon on this command and invitation, "Follow me," emphasizing that the invitation was to follow Christ in his way, and not endeavor to lead him into our ways. The pastor announced a hymn, sat down, expecting to pronounce the benediction at the close of the song. An intelligent boy of 12 years approached the pastor, who thought the boy was bringing an announcement. But he said to the pastor, "I want to follow Jesus, and begin now by obeying Him in baptism." "The doors of the church" were not opened; the boy broke in. Why did the pastor ask and expect some one to express then and there his determination to follow Jesus? "The Boy Broke In." The lesson was taken in, and that preacher is—

A Wiser Pastor.

Burke.

Dear Brother Bailey:

We have had two wonderful meetings. We commenced a meeting 2nd Lord's day in August with Macedonia church, 2 miles north of Calhoun City, in Calhoun county.

Received 34—10 by letter, 24 baptized. The other was held with Hopewell church, 4th week in August. This church is seven miles northeast of Coffeeville, in Yalobusha county. 25 received, 6 by letter, 19 baptized.

Brother Burrus helped us at Macedonia, and Brother Roane at Hopewell.

We baptized 12 Methodists into those 2 churches, and some of them would state in their experience that they had been under conviction for 3 years to be baptized, for in reading God's Word they found that Christ was baptized and they had decided to follow Him by baptism.

Our faith in the Master's cause has been wonderfully increased in those two meetings, for we have seen some of the greatest manifestations of God's presence in His people that we have ever witnessed.

The Lord be praised for His goodness.

Their humble pastor,

G. A. Martin.

Antioch Dots.

Sunday, the 23rd our Annual meeting commenced at Antioch. The services continued six days and the pastor, Brother Haywood, did all the preaching. Most of the sermons were addressed to the church members, in order to instruct them in New Testament doctrines. His discourses were full of Scripture, and his citation of verses to prove his assertions, were indeed wonderful. For every argument he had a "Thus saith the Lord," which carried conviction with it. The members were edified and he urged them to continue the study of "the Word," that they might know whereof they believed.

Four persons were added to the church—one who had left the Baptist ranks on account of close communion, returned, and one young man and two sweet little girls followed Christ in baptism.

On the first day of the meeting a great sorrow came upon us—one that has cast a dark shadow over our community. After dinner Mr. Alverson was sitting on the ground, talking pleasantly to his friends, when he was suddenly stricken with paralysis. His son who is a physician, was soon at his side and realized the situation. His daughter knelt on the ground weeping, and many persons gathered around and showed by their awe-stricken countenances how deeply they sympathized. After a short time he was carried to his home, and there he has been lingering between life and death, until the morning of the 31st, when his spirit was released from its tenement of clay and took its flight to the regions of immortality. Our church has sustained a great loss, for his big heart was enlisted in every good cause. The community grieves over the taking away of a generous neighbor and a useful citizen, but his home is left desolate.

May God help the dear wife and children to say: "Thy will be done."

Mrs. E. C. Bolls.

Our Mainstay, the Farmer.

Let trusts and corporations burst
Like bubbles in the air,
And every bull in Wall Street's
length

Be swallowed by a bear.
The land is safe, while rising up
At cock-crow in the morn,
The farmer drives his furrow
straight
And plants his golden corn.

Let banks close up their iron
doors,
And bank officials flee
With all the trusting public's
cash

To lands across the sea,
There's nothing in the world to
fear,
We'll have enough to eat.
While in his broad and fertile
fields
The farmer sows his wheat.

Though railroads should forget to
pay
Their dividends when due,
And men promoting wildcat
schemes

Look very glum and blue,
There is no need to feel alarmed
(Remember what I say),
Unless the farmer should forget
To gather in his hay.

—Leslie's Weekly.

Argo Red Salmon is packed in Alaska by the Alaska Packers Association of San Francisco. Sold everywhere by reliable grocers.

He Obeyed.

There is something extremely disconcerting in the unexpected application of parental instruction; and the quick-witted small boy is an adept in the practice. "Don't say 'go in' and 'skatin,'" Tom; always pronounce your 'g's'" says mamma, whereupon Tom looks wickedly and replies: "I thought you were always telling me not to say 'Gee!'" Italian boys in a somewhat different spirit, perhaps, occasionally bring their elders up short by the same method of ill-timed obedience to the letter of the law. The author of "A Tuscan Childhood," Lisi Cipriani, relates an incident of her small brother whose most glaring fault was that he would interrupt. He had been corrected repeatedly and instructed to say: "At your convenience, mamma, I have something to tell you." This is how he bettered the instruction:

One day toward the end of the season my mother had taken Ritchie and me to the baths at Leghorn. The baths are built on piers and rotundas into the sea. We have no tide at Leghorn, and these piers are connected by bridges. Before the autumn storms begin the boards are taken away, so that only two long wooden beams and the railings remain. There was abso-

lutely no danger in walking across the bridges on the beams, as we could have all necessary support from the railings, and it was great fun. I had crossed one of these bridges quite a distance from where my mother and some friends were sitting. When I started to return I forgot that the boards had been taken away, and walked splash into the sea. Ritchie, who was standing by me, instead of taking the slightest concern as to what would happen to me, rapidly crossed the bridge and ran to my mother. Taking off his cap, the little fellow stood politely beside her for some time, waiting till she had finished a rather long story she was just telling. Then said:

"Mamma, at your convenience, I have something to tell you."

"What is it?" said my mother, approvingly, for she appreciated that her efforts were being rewarded.

"Mamma, at your convenience, Lisi has fallen into the water."

"What!" exclaimed my mother, jumping up. "Has any one pulled her out?"

"I don't know," said Ritchie, very politely, "but I did not interrupt your story, and she can swim."

—Leslie's Weekly.

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and was told that he had a long, slender tongue, with a sticky end, and when he flipped it against a bug Mr. Bug would just stick on and go back into Mr. Frog's big stomach.

"Mr. Frog's a good fellow to have in your garden, son, and you had better take care of him," said Jimmie's father.

And Jimmie said: "Yes, sir; I sure will. I'm going to be partners with Mr. Frog."—Child's Gem.

Willing to Work.

He is a very rich man now, and he made his fortune one morning while he was still a boy. A fortune is not made when the last thousand dollars have been gathered; it is made when a boy or man takes the decisive steps towards success, or shows the decisive quality which will sooner or later command it. For success, although sometimes a matter of opportunity, is rarely a matter of accident; and even when it is a matter of opportunity, the harvest is not gathered in unless there is a strong man ready to do the reaping. This man showed the stuff that was in him by a little advertisement in a local newspaper: "A willing boy wants work." That was notice to the world that a capable, trustworthy boy was to be had, who would not measure his work by his wages, but put his mind and heart into it; and the world is always on the watch for that kind of a notice because it needs the boy who is behind it and is anxious to employ him. To be both willing to work and eager for the chance is to set one's feet squarely on the road to success at the start; after that it is only a matter of time. The road is full of half-hearted, uninterested shirkers who would stop and rest from their labors if somebody would give them food and clothes, and of unambitious drudges who plod along and do as little as they can. The boy who has trained himself to run and is eager to put forth his strength goes straight to the front. The willing boys who want work always get it.

And what is true of boys is equally true of men. The willing man is rarely out of work. If half the energy put into getting more wages and cutting down hours were put into cheerful, faithful, competent work, far more would be accomplished in the way of securing better conditions. In every department of life, willingness and competency are at a premium, because so few men, relatively, put real heart and skill into what they are doing. A host of men are continually inveighing against general conditions, the order of the world, the hardness of life, the indifference of Providence.

Society is full of men of good character and fair industry who never take the trouble to make themselves masters of the thing they are doing, and who, when the time of slackness comes they are dropped from the list of active workers, do not understand that they have discharged themselves. As a matter of fact, except in very rare cases, no man need to be discharged. It is possible for even the average man, by zeal and hard work, to get such a grasp of the thing committed to him that his employer cannot afford to lose him. Almost every man who chooses can make himself invaluable. As a rule, men discharge themselves because they do not make themselves necessary. Willingness is the beginning of this process of education in skill. The great majority of men fail because they do not work hard enough or intelligent enough. They are content to do what is set before them, and they do it fairly well, but they do not do it supremely well. In every field of work the complaint is heard on all sides that it is difficult to get a man who takes an interest in his work and does it with thoroughness. Niggardiness of effort and slovenliness of manner are characteristic of a host of men who might be expert workmen if they chose. They lack willingness; they are not willing to endure the discipline to give the time, to deny themselves in order to get their tools thoroughly in hand. The willing man, except in very rare periods, can always find work. People are glad to have him about.—The Outlook.

Starkville.

I am just back from my summer's meetings. During the summer I assisted in four.

Seooba.

I spent ten days with that princely preacher, W. H. Thompson is one of the best all-June. We had a good meeting. Thompson is out of the best all-round preachers in the State. He is loved by everybody at Seooba without reference to creed or color.

Unity.

After this meeting I was with T. R. Paden at Unity Church, Attalla county, where we had the largest congregations I have approved for baptism. Others will follow. The church was greatly revived and strengthened, and a work done that we had long been praying for.

"Bless the Lord, O my soul."

T. R. Paden.

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6. If not posted in regard to the organized work, he should send for literature without delay, and

I had a little calf, his name was Ball, caught him by the tail and threw him over the wall." After this came the lovely porch picnic composed of sand-

mother, mine and heaven were all our own. There was a time when chiming of silver bells echoed through the halls, and the fragrance of orange blossoms filled the atmosphere with sacred

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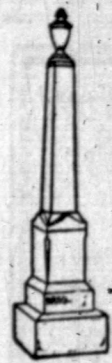
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Harry Vetch, 10 cents per lb; \$9.00 per 100 lbs.

Southern Winter Rye Grass, single bushel \$1.40; sack of 3 wheels \$1.35.

Best Alfalfa, 20 cents per lb; \$19.00 per 100 lbs.

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Treats All Diseases of the
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The Christian College Woman.

Arthur S. Phelps. in Standard.

Womanhood is not manufactured by the university. The picture of your life is painted only from the color in your tube. The perfume of the garden is hidden in seed and soil. The glory of a woman is her femininity; and femininity includes four things—gentleness, purity, sympathy, simplicity. The ideal is conceived by its suggestion in the real. My friend stood before the "Venus de Milo" in the Louvre, and wept at the perfection of grace and glory he saw there, and came away declaring that he should never marry; the Venus of Milo was his bride. Though he has since become the happy father of eight children, the ideal of the young student is still the ideal of the college president. When his views of marriage changed, he said his wife must have "a good body, a good mind, a good heart and a good cheer." All of these he finds realized in the beautiful woman in his home. Side by side with the "Venus" of the Louvre, I like to place Michael Angelo's "Pieta" of St. Peter's not as equally perfect in art, but because the storms of life have left their traces on the faces of the mother.

As the Christian young woman enters college this fall, let her resolve that she will not try to be other than God made her. I found the French women the best dressed women in the world. They say American ladies follow prevailing styles blindly, whether they are personally becoming or not; but that the French adapt their dress to their individual figure. Michael Angelo, surveying the products of his original genius, exclaimed with a sigh: "How many painters will my work shipwreck!" We can now look back upon the foolish extremes into which his servile imitators ran. How often is natural sweetness degraded into a goodness à la mode!

"There are those who are good, but sorely they try us. For it seems that their goodness is cut on the bias!"

Education enables a woman to make a determination of relative values. The universal humanizing tendency of our day has nowhere made itself more noticeably felt than in university teaching. English literature and the modern languages thrill with an international touch. History is no longer a sensational story of epoch-making wars, merely; it is a serial biography of race-leaders. There is a wholesome mental sameness in modern academic training, arising from a judicial rating of value. A "crank" is one who puts second-

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ary things first. All false and temporary sects and systems find their origin here. The real character of an individual of public utterance and private conversation. We are continually misplacing emphasis, and taking the wrong path. A newspaper says: "Many a lady who would not soil her white hands by touching a black stove, will soil her white soul by reading French novels." Life is a process of selections, as truly as in a library, or a dry goods store. The wise advice is applicable: "Don't buy anything just because it is cheap." Good goods cost. The college student will get what she is willing to pay the price for.

Education is an atmosphere, not a collection of curiosities, nor even a kit of tools. This is the significance of the halo in paintings of the whole family, of the nimbus, of the tongues of fire. A college training is thrown away on the college graduate for whom it has done nothing more than enable her to talk oracularly in the parlor about "culture." Sentiment is the highest thing in a young woman's life, sentimentality one of the cheapest things. Of 6,123 recent suicides, 61 per cent—three-fifths—were girls. A high education is stored power, static energy, a dwelling of the soul in the eternal. It is the door of service, the key to the human heart, a life-long debt to the ignorant.

Los Angeles, Cal.

There is nothing nicer packed than Argo Red Salmon, and yet the price is within the reach of all.

Superseding all Others.

From rich Mississippi River bottoms: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell." Sold by Drug-gists—50c. and \$1.00 bottles.

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A Thorough Demonstration.

"My dear, you must not fidget so with your handkerchief when you're in the pulpit," said the minister's wife, as she walked home by his side after the morning service.

"Fidget!" exclaimed the gentleman. "Why, I seldom use my handkerchief. What do you mean?"

"I don't mean using it," replied the wife, laughing. "I hope you will do that whenever it is necessary; but I mean pulling it out of one pocket and stuffing it into another, only to take it out and thrust it under the hymn-book. It is a nervous habit, and its perfectly distracting to watch you."

The clergyman looked kindly incredulous as he said:

"I think you must be mistaken, my dear. I might have changed it about a good deal this morning, I believe I did, but I'm certain that it isn't a habit. To prove it, I'll leave my handkerchief with you this evening." It was agreed.

At the close of the invocation the minister's hand was seen withdrawing itself stealthily from his coat-tail pocket, and after he had said, "Let us continue our worship by singing three stanzas"—there was a long pause while he fumbled in the other coat-tail before he added—"of the three hundred and forty-third hymn."

By keeping his mind on his hands instead of the hymn, he managed to get through the singing with only one slip; but there were several awkward pauses during the responsive reading, when the minister's wife watched his hands roam from breast pocket to pulpit cushion and back to his coat-tail again.

During the anthem the minister seemed less absent-minded, but his wife was uneasy when it came time for the prayer, and discreetly covered her eyes. Then he grew more distracted, and kept the audience waiting with hymn-books in hand while he made another search for the missing bit of linen before giving out

the number of the hymn.

Finally it was time for the sermon. "I invite your attention this evening," he began and then stopped. This time his hand was in his breast pocket. "You will find my text," he began, again, "in the eighth chapter of Romans." The little lady in the pew had gained her point, but really it was ceasing to be a joke. He could never get through his sermon at this rate. Hastily she beckoned to an usher and sent him into the pulpit with the minister's handkerchief. He clutched it with ill-concealed relief, and shot a guilty glance at his smiling wife. Then he drew a long breath, and as one set free, went on with his admirable sermon.—Youth's Companion.

People often ask what is a good brand of salmon. "ARGO RED SALMON" is the best possible answer.

NERVOUS DYSPEPSIA.

A spoonful of Dr. Miles' Restorative Nervine after meals for a few days is almost sure to relieve this distressing complaint. It strengthens the nerves of the stomach, stimulates the secretions, and accelerates the progress of digestion. Try it! If first bottle does not benefit, you get your money back, so it costs you nothing if it fails.

A Notable Temperance Exhibit.

The Scientific Temperance Federation had on exhibit at the recent World's Centennial Temperance Congress at Saratoga a large collection of display cards, colored charts and posters, and a table of literature representing the publications of anti-alcohol societies in Sweden, Denmark, Holland, Germany, Austria, Belgium, Switzerland and Italy. The colored charts showed statistical and experimental data covering the relation of alcohol to cell-life, to longevity, to physical and moral degeneracy, to crime, to idleness, to dullness in school children, to mental and muscular working ability, the growth of temperance organizations in Germany and the decreasing use of alcohol in medicine.

The many requests for duplicates of these charts and posters, which were prepared at the Federation headquarters, 23 Trull street, Boston, Mass., has led to the decision to put two or three sets on the road as a Traveling Loan Exhibit, as soon as itineraries can be made up.

The convincing power of these graphic representations of proven facts has been tested in Germany and found to be a very effective means of teaching the people the dangers in the beverage use of alcohol.

The Saratoga Congress passed the following resolution:

"Resolved, That the Scientific Temperance Federation in collecting and supplying the Scientific facts concerning the nature

and effects of alcoholic drinks and other narcotics is meeting an essential need of the temperance reformation, and that the World's Centennial Temperance Congress heartily commends the Federation as worthy of the cooperation and support of all temperance organizations and workers."

Over 5,000 men and 500 women are annually arrested for drunkenness; 30 per cent of the patients treated in the Charlotenburg hospital showed injury from alcohol; 540 new cases of alcoholism were received in the "Dalldorf;" 46 per cent of the epileptics received in another institution were the children of drinking parents; 67.2 per cent of the children in the Berlin reformatory were of alcoholic parentage! 10,000 persons were brought before the courts on account of alcohol; 61.2 million arks (about \$1,625,000) are paid by the people of Berlin to take care of the poverty due to alcoholism.

Argo Red Salmon is rapidly becoming a household word in this locality. At all grocers.

A World-Wide Students' Temperance Movement.

The total abstinence movement among students in Europe has reached a stage of considerable importance. According to the latest reports (International Monatschrift, February, 1908), there are fourteen organizations each with many local branches, representing 11 different countries and a membership of over 12,000. Ten of the organizations publish journals, and the others circulate literature. In the United States, practical study of the alcohol question was taken up last year by students in 100 colleges and universities; in some cases the work was given credit as a college study. The intercollegiate prohibition movement is thoroughly organized in 17 states and 123 different colleges, universities, professional and normal schools. The temperance work of the National Association alone reached last year 46,000 college men and women.

What Methods and Means Can we Use to Save the Sunday School Children?

"But what can be done to save these myriads of perishing souls of our other Sunday School scholars? What means can we use to reach them?"

"First. Have Decision Day twice a year for all the schools (except where conditions render this undesirable), with Decision Day on any other day for individual scholars as opportunity may offer. (A very slight introduction in Decision Day in New York State much more than dou-

bled the rate of conversions in one year—from 12,295 in 1900 to 29,008 in 1901. See reports N. Y. S. S. Ass'n.)"

"Second. Prepare carefully for some time in advance of each Decision Day by the united prayers of the teachers, parents, superintendent, and, if desirable and possible, also by some conservative evangelist, if thought best, and by giving the scholars a week or more's notice of it, but without mentioning the precise day. (In New York an evangelist has recently been added to the force of the New York State Sunday School Association, with the result that 1,000 additional scholars are believed to have been won for Christ in the past four months. But while inviting them, do not urge them to accept, as the decision should be that of the child's own mind, of and by itself, and not a mere assent uttered at the request or on the urging of some one else."

"Third. The most effective measure, and one which would most effectively do the work, is to teach and lead the teachers themselves to become soul-winners (for if all the teachers were soul-winners, all the scholars would be personally spoken to and worked with). That this is not an easy undertaking is conceded, but it is believed it can be accomplished by first, laying up on the hearts of the teachers the burden for these unsaved scholars that is now upon your own—as an incentive to action—and then forming in each Sunday School a Personal Workers' Class (not to take the place of the Teachers' Training Class, but as a supplement to it) to meet once a week for ten to twelve weeks, composed of such of them as are willing (all probably would be, but putting it in this way avoids all seeming compulsion), and also all of other Christian workers in the church who would join, and then putting in their hands weekly in advance, for prior study—

(1) "The precise requirements God asks of a seeking heart before that heart can be born again; with each requirement supported by at least one verse of Scripture."

(2) "Next a simple method of presenting these indispensable requirements to a seeking soul, i. e. of pointing that soul to Christ (to be used tactfully with different ones, as scholars' natures and temperaments vary)."

(3) "Then a few hints as to how to lead a procrastinating soul to seek Christ NOW. (Supporting both these last with illustrations). For as he has said, if the scholars will change their 'sometime' to 'now', practically all of them will be won."

(4) "After that, take the teachers out into actual personal work, where they can see practical examples of the use of the forego-

ing in actual work."

(5) "Then, a brief statement of the personal preparation needed by every would-be soul-winner (the actual steps necessary are perhaps best set forth in Rev. R. A. Torrey's booklet, entitled, 'The Holy Spirit—How to Obtain Him in Personal Experience'; and later lead them to take this step, and make absolute self-surrender to let the great Helper—the only Worker (John 3:5)—take complete possession of them and work through them—for without Him they can do nothing."

"Ought not every teacher of souls in our Sunday Schools to know how to point a soul seeking Christ, to him?"

"Fourth. After completing the above course, hold weekly teachers' meetings, led by the minister and superintendent, to

(a) Pray for self-preparation.
(b) Pray for the souls of their unsaved scholars.

(c) Learn how best to teach and apply that week's lesson in its relation to Christ and personal salvation."

"Fifth. Nurture. After conversion, young converts should, of course, be nurtured in a separate class by the minister, superintendent, or some competent teacher. This is probably the weakest part at present, in most of the efforts made to save our scholars."

"If the foregoing steps are taken and persistently continued, it is believed that almost all the schools can and will be won; and that our Sunday Schools will thereby attain to their true measure of success."

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Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

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Ladies' in fast colors—navy blue, light blue, drab, pink, lavender, black and tan; sizes 9's to 10's.

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The University includes a college for men, a college for women, and a graduate department for both sexes. Offers courses leading to the degrees of A.B., Ph.D., Sc.D. in Civil, Mechanical and Electrical Engineering, A.M., and M.D. The equipment includes 25 laboratories, with laboratories in all branches of science, and a library of 140,000 volumes. There is a fine fully equipped gymnasium, swimming pool, and a well furnished building for social and religious uses. The University offers the advantages both of city and country. For further information address
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A Christian College Strongly Endowed
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Total Value of Property and Endowment \$1,250,000. Additional Endowment of \$500,000 to be completed this year.
Location in Richmond, Virginia.
Courses of study lead to degrees of B.A., B.S., M.A. and Ph.D. Heads of departments have been selected from other sister colleges, and are all of the highest educational attainments. Special facilities unsurpassed in the South. Special attention is given to the study of law. Liberal endowment for aid of ministerial students from other states than Virginia.
Session opens Sept. 14. Two catalogues, one general and one for aid of students. Address Pres. F. W. Smith, Richmond, Va.

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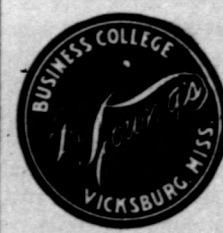
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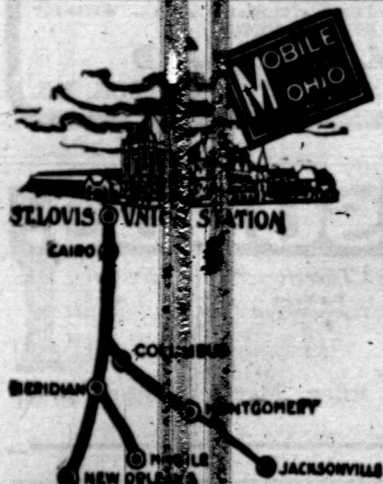
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A BURNING SKIN

from itching eczema is almost unindurable yet many have it and suffer day and night because they don't know that Tetterine will cure eczema, tetter, ringworm or any other skin diseases quickly and surely. You cannot afford to be without it in the home. No matter how long you have suffered Tetterine will cure you. Get a box today. 50c at your druggist or by mail.

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Between the North and the South.

Drawing Room Sleeping Cars between St. Louis and Mobile and St. Louis and New Orleans. Dining Cars, serving meals a la carte. Excellent Day Coaches.

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General Passenger Agent,
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Ironing Made Easy.

Manufactured by
SMOOTHING IRON HEATER CO.
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**Saves Fuel,
Time and
the Ironer.
Only \$2.**

Send order to
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Agents wanted for Southern Mississippi.

**Healthy
Happy
Babies**

Mother, you know the summer will be a trying time for your teething baby—a period of anxiety and sleepless nights for you unless you take the precaution to keep baby's system in condition to make teething easy.

**Teethina
(Teething Powders)**

The prescription of Dr. J. M. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

In case out of the reach of cholera infantum that prove fatal from colic and subsequent treatment, the timely use of Teethina would have saved the child.

At All Druggists, 25 Cents
Or from
Dr. C. J. Moffett, Medicine Co., St. Louis, Mo.
Write for our free "Mother's Booklet."

Thompson Meeting.

This is a new church ten miles west of McComb in Amite county. Brother J. P. May is pastor and deserves much of the credit for the new church, his oldest son was converted here; he and Sister May are happy. The meeting was largely attended, not only from that immediate community, but from Mars Hill, Eastfork, Tangipahoa, Hebron and other places. There were seven accessions to the church, but there were twenty conversions, girls and boys, from Mars Hill and other churches, who will join the church in their community.

The preaching was done by Elder G. W. Riley of Jackson, and Elder J. H. Lane of McComb, Prof. Justine Oswalt of Pochontas; he is a growing young man and is helpful in meetings.

J. H. L.

Hebron.

Just closed a great meeting with the Hebron Church. The actual results were 18 for baptism and the church wonderfully revived.

The writer did the preaching, and the church handed him \$55 at the close of the meeting.

I will be in a meeting next week with Orange Hill, pray that the great work may go on.

B. C. Conant.

Bentonla.

ARGO RED SALMON furnishes material for the muscle and brain and does not heat the blood. Look in your grocer's window for the transparencies of Argo Red Salmon.

Good Meetings.

Dear Record:

I have just read with pleasure the last issue of the Baptist Record. I am delighted to hear of such good meetings.

I have just experienced one of the best meetings of this season in my own field, Poplar Springs, five miles east of Newton. We had 29 accessions, 24 for baptism.

By the way, may I say that I have been unanimously called to my same work for another year.

I baptized two in the Central Church last Sunday. Last, but not least, I held the meeting with Pastor J. E. Chapman at Bethel, three miles south of Newton, last second Sunday and week following. We had a glorious time, 22 baptisms. I have held four meetings within five miles of Newton, my home, and have had over 50 baptisms.

I go to Lake Como, Jasper county, to help J. E. C., there next week. Pray for me and the work.

The Bay Springs Association meets with the Stringer Church on the M. J. & K. C. Railroad.

It meets Saturday before the second Sunday. Come over and be with us.

May the Lord bless you and your good paper.

Yours,

T. J. Miley.

Unity.

Along with the many all over the State who give glowing accounts of the great things the Lord is doing for them, let me humbly, but joyfully speak.

Unity, Near West from July 26 to Aug. 6.

Brother M. K. Thornton was with us here 10 days. It was a great pleasure to us all to have him. He is a kinsman of a number of people here, and they with everybody else, enjoyed having him in their homes. Brother Thornton seemed to be at his best. By his strong preaching of the Word and his implicit trust in the Lord for results, and under the blessing of God, he gave us a great uplift; and the Lord sent His blessings down. We had a great meeting. Great crowds overflowed the house and new seats had to be provided. The brethren even met and built a large arbor, but the rain prevented its use.

We witnessed the presence of God in gracious power. We had men for prayer that I never saw moved before. Two bright, strong young men were restored to fellowship. Nine new converts were baptized. Four stand preached to in many a day. They are as good people as live. We had a great meeting, which seemed to reach every family in the community. There are no better men living than Bob Paden. It was a benediction to be with him. The people love him for his work's sake. His wife is a real help to him in every good work. She is an exceptional woman.

Osyka.

The last meeting was at Osyka, where J. R. G. Hewlett is the pastor. We had a good meeting here. Osyka is a fine old town, made up of some of the best families in the State. Hewlett is a strong man every way. To show how he stands, he was unanimously called at the close of the meeting for full time, in the place of half time as it has been in the past. He is one of our best preachers. I was a little afraid for a while he was going to leave Mississippi, but I am glad to have assurances from him that he will remain. He is a number one as a preacher.

Taken through and through this has been a pleasant and profitable summer.

M. K. Thornton.

Let it Pass.

Has it been a weary day?
Let it pass;

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Itchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

Lots of others on the way—

They will pass.

Soon the stars will start to lighten,

All around begin to brighten—

And misfortune cease to frighten—

Let it pass.

Does the world the wrong way rub you?

Let it pass.

Did your best friend seem to snub you?

Let it pass.

Chances are you were mistaken,

None are ever quite forsaken,

All for naught your faith was shaken—

Let it pass.

—Insurance Age.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. (ss.)
I, Frank J. Cheney, make oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1884.
A. W. GLEASON,
NOTARY PUBLIC.
[Seal]
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.
F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.

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**Stearns' Electric
RAT and ROACH Paste**

If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 10 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 8 oz. box, 25c; 16 oz. box, 50c. Sold at druggists and grocery stores everywhere, or sent direct prepaid on receipt of price.
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